METHODISM REDISCOVERING ITSELF

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METHODISM REDISCOVERING ITSELF

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With an Introductory Note
by
BISHOP LUTHER B. WILSON

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INTRODUCTORY NOTE

At one of the sessions of the New York Preachers' Meeting held during the winter of 1913-14, the Rev. Dr. Kavanagh, superintendent of the Methodist Episcopal Hospital in Brooklyn, presented a paper in which were recited certain facts concerning our own and other churches in Greater New York. A profound impression was made upon those who were privileged to hear the paper. Action was immediately taken looking to the coordination of all agencies for the advance of Methodist interests in this great metropolis.

It is a great source of gratification to me that the results of Dr. Kavanagh's painstaking investigation are to be given permanent form, and I very heartily commend the present volume

to the study of all who are interested in the progress of evangelical Christianity in this city or elsewhere. For, while the thought of the writer has been concentrated chiefly upon problems as they are presented here, the principles involved and the conclusions reached must be regarded as having a very direct bearing upon the conditions which Methodism and other churches of the evangelical faith are facing elsewhere.

I am prepared to believe that Methodists generally are not aware of what Methodism is really doing abroad or at home. This is no reflection upon the intelligence or loyalty of our constituency. It arises largely from the fact that in many cases no individual or group of individuals really has knowledge of the manifold activities of our Church.

The plan proposed by Dr. Kavanagh for the coordination of our

benevolent organizations must inevitably result in wider knowledge of our activities, and, as I believe, may be expected quite reasonably to result in strengthening the financial support of these organizations. But, in my thinking, even beyond any immediate financial advantage to be hoped for is the strengthening among our members of mutual confidence, and the unifying of elements which only in this way can reach the maximum efficiency. There will be many occasions when consultation with such a group of workers must be vitally significant, and the utterance of such a company on questions of evangelism or civic reform, or, indeed, upon any of those serious matters which are constantly claiming attention, will command a hearing such as would be given to no individual whatever his relation to the Church.

Dr. Kavanagh seems to me to speak intelligently and forcefully, and the

conviction forces itself upon me that his message should have very general and very thoughtful consideration.

L. B. Wilson.

New York.

THE METHODIST CHURCH AND OTHER CHURCHES IN ACTION

"The only way to judge of the true condition of the Christian Church is to bring it into immediate contact with the character of Jesus Christ."

"What was the relation of Jesus Christ to the poor, the sick, and the unfortunate, and what proportion of his public ministry was given to what we would now call social service?"

"Great multitudes were always following him, and his days and nights were spent in tireless ministries to their needs—to the healing of the sick, to the feeding of the hungry, to the befriending of the friendless."

"I do not wish to understate that part of our Lord's ministry in which he sought to bring men into conscious fellowship with God. But we do need to get into its proper perspective before our minds this other phase of our Lord's ministry. And there can be no doubt that his relation to the poor and the friendless was the outstanding fact of that ministry."

"The free churches made a terrible mistake when they chose to confine themselves to what they were pleased to call spiritual interests, and handed over love, as one of the temporalities, to the state and the outside charities."—*Washington Gladden, D.D., From "The Century."*

I

THE METHODIST CHURCH AND OTHER CHURCHES IN ACTION

When Bishop Simpson sent William Butler to India he charged him to "Lay broad and deep the foundation of Methodism" in that distant land. The fulfillment of this commission is a story of thrilling interest. The recent death of Mrs. Butler suggests that The Land of the Veda might very well be reread at this time, and after that, From Boston to Bareilly and Back. They are ancient history now, but no modern history can take their place. We find this great apostle, with the aid of his borrowed Presbyterian brother, preaching the gospel, opening educational institutions, and founding homes for the orphans of the

Sepoy rebellion. Thus he was laying the foundations broad and deep.

His successors in India and other mission fields have added to their working outfit hospitals and dispensaries. Indeed, it has been said that the gospel is entering heathen lands at the point of the lancet. In fact, no mission today is properly equipped without hospital, physician, and nurse.

This is true to the spirit of Wesley. He preached with marvelous power, but he also cared for the orphans, the poor, the aged, the sick, and gave himself in unstinted toil for them. Thus he laid the foundations of Methodism, and became the best-beloved man in all England. There is no other way to build a great church in England, or India, or America, or anywhere else. The foundation must be broad and deep if the superstructure is to be noble and strong.

But right here the student is com-

pelled to acknowledge that for a hundred years or more organized Methodism drifted away from the practical Christianity of Wesley. We put tremendous emphasis—and none too much—upon the word "traveling." Our bishops were to travel throughout the connection. Our preachers were to travel, and, lest they should forget, we called them traveling preachers.

The early Methodist preacher was expected to know his Bible, his Discipline, his hymn book, a good horse, and where to get a good dinner. He must know how to travel.

We had traveling preachers largely because we had a traveling people; and traveling people and traveling preachers didn't stay "put" long enough to found an orphanage, or old people's home, or hospital. But in the course of time the hamlets became villages, and the villages towns, and the towns cities; and the cities contain any number of

foreign cities within their bounds; and the preacher that travels much now, except from house to house among his own people, is a failure.

The traveling spirit, necessary as it was in the early days, postponed for Methodism the day of full-orbed Christian service, in which other churches had made greater progress than we. But now we are beginning to join hands with men of every creed who are walking in the footsteps of Wesley, even as he walked in the footsteps of Christ in the work of caring for the poor, the sick, the feeble and forsaken. And thus in the twentieth century we shall lay the foundations for a greater Methodism. It will take decades to do this. My only fear is that our thirst for statistics, our obsession for ecclesiastical mathematics, the intemperate demand for immediate results will make the noblest achievements impossible.

I question if there is any church that more fully appreciates this fact than the Protestant Episcopal, especially in our city life. She acts as if she had come into the life of the city to stay. She is not in a hurry; she acts as if the future belonged to her. Now we find her building a great cathedral. She puts half a million into a chapel, and as much more into the choir, and then waits for another million, and then another; but steadily the great structure is erected, and long before it is finished it makes a profound impression upon the entire city. It was by the same methods that the Wesleyan Church strengthened itself in the world"s metropolis when it erected its Wesleyan building by the side of Westminster Abbey and the Parliament buildings.

But our Episcopal brethren have not confined their efforts to the erection of great cathedrals; they have set us a

splendid example of devotion in dealing with the poorest. Down they come from Cathedral Heights into the haunts of sin, shame, sorrow, and sickness, to deal with the most sodden, forsaken, and abandoned. Four hospitals in Greater New York, two of them for children, besides three Old People's Homes, and a Home for Incurables—these indicate her good Samaritan spirit. In this way this Church demonstrates that she is a permanent occupant of the town. She is not worrying as to possible success or failure. She keeps on laying foundations which are deep and strong, whether it be among the rich on Cathedral Heights, or among the poor in the slums. She knows that the denomination that will exert the greatest influence in any city is the one that sends its roots down farthest into the needs of humanity, physical, mental, moral, social, and religious. She knows that men have

holy aspirations, and the Church must meet them; are sick, and she must heal them; are poverty stricken, and she must help them; are overwhelmed with sorrow, and she must comfort them; and that the Church that does these things most successfully will be the Church of the people; whether it be Baptist, Presbyterian, Methodist, Episcopalian, Salvation Army, or Roman Catholic.

Now let us look over into the ecclesiastical preserves of another great Church and see what we can learn. As Protestants we are not always friendly to the Church of Rome. We know the mighty power of her remarkable organization, and we think we have reason to believe that it has not always been exerted in behalf of the things that work for our national welfare; and we are amazed at her opposition to our sincere efforts to reach and help those who have left her fold; yet we might

well sit at her feet and take lessons in devotion and sacrifice.

If one would contemplate quietness, strength, solidity, devotion, and astute leadership, it will pay him to study the history of the Society of Saint Vincent de Paul. It had its origin in much the same way, and for the same purpose, as Wesley's Holy Club. A company of men, of whom Ozanam was chief, organized this Society. That they were devout men may be seen by such entries as this in the record of their meetings: "After all our exertions and sacrifices have we brought even one soul to Jesus Christ. In order that our apostolate should be blessed by God, one thing is necessary, works of charity; 'the blessing of the poor is the blessing of God.' "

This organization was at once adopted by the Roman Church. In this she showed greater wisdom than the established Church of England

which rejected Wesley and his Holy Club. Its special object is to visit prisons and hospitals, and to bring to their inmates and those in trouble the consolations of religion. It seeks to find employment for the unemployed, and to render financial aid whenever necessary. Under this organization a conference is instituted in every church, and these conferences all organized into city, State, and national councils.

In preparing this paper I had before me the annual reports of two of the particular councils of this Society, and they are full of the most practical forms of philanthropy, such as: rents paid; clothing supplied for children; visitation and relief of poor families; visits to the poor, encouraging them to send their children to Catholic schools; school books and clothing provided for poor children; continued interest in Saint Vincent's Home for boys; representatives of the Society attending the

State Conference of Charities and Correction, to look after Catholic interests; visitation of hospitals; outings for poor children; investigation of cases before the courts; a probation officer maintained at the children's court; fresh-air work, etc. The receipts for the year were $47,000; and one person gave fifty barrels of flour; and another fifty tons of coal, to be distributed among the poor.

I do not suppose that this Society can reach with comfort or encouragement or advice every Catholic who needs it; or that it finds employment for every Catholic out of work, or food for all Catholics who are hungry, for multitudes of Catholics visit us in our homes and churches seeking relief; but it is a wonderfully impressive thing to see a body of men organized as a religious force, marching down the century, led by their pastors in the work of caring for men physically and so-

cially, as well as religiously. Whatever we think of Catholicism, no matter how much we condemn some of her doctrines, customs, and methods, she can give us all lessons in good works, "without which faith is dead."

Thus the Roman Catholic Church and the Protestant Episcopal Church are sending their roots down into the needs of humanity, and are laying broad and deep their foundations in our civic and national life.

From these churches we turn to our own again, and not without some degree of satisfaction, even though confronted by many disconcerting considerations. Doctrinally our foundations are strong. In many things there is as wide a liberty as Wesley expressed when he preached from the text, "If thy heart be as my heart, give me thy hand." As to the Fatherhood of God, the deity of Christ, eternal retribution and blessedness, the necessity of

repentance and pardon, Methodism gives no uncertain sound. Educationally our foundations are strong, but as to philanthropic work—caring for orphans, the aged, the sick, in a definitely organized fashion—we were slow in following the example of Wesley. Now, however, we are beginning to realize Wesley's complete program, and therefore the possibilities of the future must soon assume larger dimensions.

Here and there we have Homes for young women employed in our great cities, where they can secure board at a minimum cost—just such Homes as General Booth on his recent visit to this country announced would be an important feature of the Salvation Army work of the future. Methodism should not be second to the Salvation Army in such a Christlike service as this. Then, besides these, we have Homes for little children, where the motherless

and fatherless can get a good start in life. But are we putting sufficient emphasis on this kind of work? Sometimes our Methodist boys and girls are haled to court. They are not all bad, they are wayward. Many of them, like Topsy, were not born, they "growed." Perhaps we say, "That's not a good place for Methodist boys and girls." True, but they are there, and in the jails and penitentiaries also. Chaplain Bass, for years a member of Fleet Street Methodist Episcopal Church, Brooklyn, said he had met forty-five young men in the Kings County Penitentiary who were formerly boys in Fleet Street. The Roman Catholics have a representative in Court to care for their own. We have no one. Once in a while a pastor discovers that a boy is in trouble, and puts in an appearance, and the judge always receives him courteously; but even if the pastor is there, can he suggest a place where

the boy or girl can be sent where the influence will help, and not hinder, their reformation?

The Catholics have institutions where such children can be sent. Methodists, either alone, or in cooperation with other Protestant bodies, should make similar provision. The Catholics will follow their lost boy, and if he is dying after a brawl or a fight, they will give him extreme unction to start him for heaven. Surely we should be no less diligent in trying to save our lost boys. We do not believe in their extreme unction, but we do believe in their determination to follow him down into death itself, with all that the Church can do for him.

A most impressive gathering of the Society of Saint Vincent de Paul was held in New York a short time ago when the cardinal bishop made the principal address. He pleaded for the boys of the city, and especially for the

day nurseries, and aroused great enthusiasm among the auditors when he said, "If I have to sell my ring, my cross, and my chain, I will have these places established to protect those poor unfortunates." Is it possible to conceive of any work in which a bishop could render greater service than in espousing the cause of the boys and girls?

Then we have our Deaconess Homes and our deaconesses who are performing deeds of Christian love. They are supposed to be, and in many cases are, sisters of the poor and unfortunate. This should be their chief work, from which nothing should divert them. Of course they will aid the pastor in looking up strangers, and help him in many ways; but it is as visitors and helpers in the homes of sickness and sorrow that they will win their greatest success.

Some time ago, when preaching for one of our Brooklyn pastors, I stated

that if I should return to the pastorate again, I should seek a woman, whether deaconess, nurse, or whomsoever it might be, who could make a cup of tea or a bowl of soup; who could sweep a room, and care for a baby, or bathe a fevered patient, and that woman would be my parish assistant. At the close of the service a trained nurse came forward and offered her services to the pastor. She was married, and had some time she could spare each day. A year later the pastor wrote me that this woman had made a profound impression for good in the community by her Christlike service. Every day she visited some one, and for six months had cared almost daily for a poor woman who was dying of cancer. That is the character of deaconess that will worthily represent the ministry of Christ among the poor and sick. She will not be above sweeping the floor, nor making the bed, nor washing the

children, nor caring for the sick and dying. She will be a power for good in the church, and because of her, the Church will be a power for good in the community.

Then we have our fresh-air work, bringing life and healing to mothers and children. Exceedingly practical is this. Here a little and there a little, we are doing something. Some agencies which do not call themselves Christian are doing more. Here is a wide field of possibilities, and necessities too. By forming a connection between our poor children in the tenements and the splendid farmhouses of our country districts, what an opportunity to influence the little ones; and through them, the homes from which they come! Bright spots in our church life here in Greater New York are the enterprises at Long Branch, Bradley Beach, Jamesport, Dobbs Ferry, and the Five Points.

Then we have our Homes for the Aged, which constantly remind us of the fact that if we do not care for our own, we are worse than infidels. They are managed with great ability, and are a credit to the Church. Admittance to these Homes is usually limited by territorial restrictions and church membership, and in this manner a large number of our most worthy old people are deprived of these home privileges. Probably the different managing boards would consider it unwise for them to assume the greater responsibilities involved in the enlargement of their quarters and the increased expense. But is it not possible to make the privileges and financial responsibilities of a Home coextensive with the Annual Conference in which it is located?

Then we have in our great metropolitan district our Hospital, which to thousands every year is a fount of heal-

ing. We do not ask an applicant if he resides in the city, or even the State; and while we have certain patronizing Conferences, we do not limit the work to them. Indeed, as this paper is being written, we have ministers or members of their families in the beds of the Hospital from the following Conferences: New York Conference, New York East, Northern New York, Central New York, Troy, Newark, and Erie; and many patients from all of these Conferences are constantly being sent to us by their pastors. It is our privilege to be the medical and surgical assistant of every pastor in his parish work. Hundreds of pastors know by personal experience what it means to have the prompt assistance of the Hospital. The pastor is called to the home of poverty, sickness, disease, or distress. He knows what to do. He calls his own Hospital, and tells his story. If the case is a suitable one for a general hos-

pital such as ours, the way is opened at once for the reception of the patient. If he is a faithful pastor, and resides in or near the city, he follows his patient to the Hospital. His presence there will do both the patient and the Hospital good; and that poor family will feel that his minister is a man of God, and the Hospital the house of God.

Now, scores of ministers know the truth of what I am saying. But I have a larger vision. I should like to put an ambulance coach in the field, with a doctor and nurse as needed, to devote their whole time to cooperation with our pastors. To hold themselves in readiness to serve every pastor, so far as possible, in Greater New York; and to meet incoming trains when patients are being sent to us from the surrounding country. Thus, every church and pastor in local Methodism, and hundreds of pastors in our patronizing Conferences, and the churches of other

denominations, would feel the power and influence of our Hospital. All this service awaits the larger vision of the Church.

Or consider our City Church Extension Societies, found in increasing numbers in our cities, which receive all too little consideration at the hands of the Church; and concerning which I may speak here, for they are at once evangelistic forces and good Samaritans carrying healing, helpfulness, and betterment into the homes of the poor and downtrodden. Indeed, they transform many homes, bringing comfort and refinement where there was once squalor and sin. They are dealing with problems that stagger statesmen. Many wise men are discussing the question whether the American republic can stand the strain placed upon it by our American cities. Here come not only the best blood of all nations, but the worst; which often means both

physical and mental strength with ethical and religious degeneration. They have fled from the sword of justice or injustice. They sow seeds of discord and rebellion, and bring ruin if they can. Apparently, their mission in life is destruction.

The different denominations are putting forth such efforts as they can to meet this problem, but with indifferent success. I have indicated how our Episcopal brethren are working from cathedral to slums. Our Jewish brethren are not idle, but their task is Herculean. Our Roman Catholic brethren are using the agencies of their churches to reach new arrivals whom they claim as their own. Our City Church Extension Societies are charged with this responsibility. Their work, of necessity, is commensurate with their funds, but their funds are only commensurate with the task of capturing a fortress of wooden guns, while

their actual task is the Moro Castles of the world. Our city problem, as we see it in our largest cities, reminds me of the battle of Lone Tree Hill, where the Russians and Japanese fought for many days. Each fought desperately for this vantage point. The army occupying its summit could sweep the country for miles around with shot and shell. They reasoned that it was worth thousands of men, and so they fought with frantic desperation. When will the Church learn that the city is our "Lone Tree Hill"? We often hear the glib statement that one dollar spent on foreign fields will accomplish more than one hundred dollars spent at home. The argument, of course, is, Send your money abroad. No, a juster conclusion is this: if the home field is so much more difficult, and if its capture is indispensable, then you must spend still more at home, for "Lone Tree Hill"

must be taken no matter what the cost.

A few weeks ago I had some pictures taken from the Barnier Solarium on the top of the Halls Administration Building at the Hospital. I was anxious to secure some of the most distant points in the city, particularly the Woolworth, Municipal, and Metropolitan buildings; and, if possible, the bridges that span the East River. Now, all of these interesting points are in the picture. Then, with the photographer, I tried to locate our Brooklyn churches; but all I could find was a portion of the roof of our Sixth Avenue Church; the top of the tower of Fleet Street Church; a fairly good view of Simpson Church, and the spire of Saint John's Church on Bedford Avenue. Everything at long range that I desired stood out splendidly, even an outline of the Cathedral of Saint John the Divine, on Cathedral

Heights, Manhattan; and the Palisades beyond. But the Methodist churches round about the Hospital were literally "out of sight." I have looked at that picture a great many times since, and I have said to myself that it certainly has a meaning far more significant than I had expected. Is there not danger that as a Church we are becoming expert as long range artists, while our nearer focus is badly deficient?

It may be an unforgivable crime to make the following suggestion, but has not the time come when our great missionary committees, foreign and home; our women's organizations, foreign and home, should make a study of conditions in our great cities, some of which are the greatest missionary fields in the world; and more adequately come to the aid of the men and women who are wrestling with these problems? In many sections of New York city the Church is on the retreat, and our prin-

cipal concern seems to be how to retreat in good order; and in many cases we are retreating from peoples to whom we are sending missionaries in their home lands. What glory is there to the Church, or the kingdom of God, if, while succeeding in distant lands, we fail at home? Indeed, our failure at home will eventually mean our discredit and failure abroad. The thoughtful heathen will say, "Cast out first the beam out of thine own eye."

We are familiar with cities three thousand miles away, but how many of us are familiar with that foreign city on the edge of which the East Side Parish is located? Here is a population of five hundred and fifty thousand, nearly ninety-eight per cent of which is foreign born, or born of foreign parents. A foreign city larger than Buffalo, as large as Cleveland, almost as large as Pittsburgh, twice the size of Indianapolis, and five times the size of

Albany, to which our Church is ministering in the name of Christ and Methodism. The church accessions down there have been no more remarkable than in other parts of the city; and yet who will measure the success of the enterprise by church accessions? Rather think of this: an Italian night school with scores in attendance five nights in the week; a Russian night school with scores of men in attendance four nights in the week; a picture entertainment on Saturday evenings, with hundreds attracted from the streets; a fresh-air work with hundreds of mothers, babes, and working girls cared for at Long Branch; and besides all these the preaching of the gospel in German, Italian, Chinese, Russian, and English —literally, a Church of All Nations. This represents not the nomadic life of the old-time traveling preacher, but the steady, plodding, persistent work which the Church must take time

enough to do, not expecting to sow in the morning and reap before evening. It means toil early and late, year in and year out, and possibly for many years before it can be said, "The fields are white already to harvest."

It is easy to believe that God does act in a mysterious way when he takes away such a man as John S. Huyler just as he was planning to put hundreds of thousands of dollars into such a work as this. But perhaps the mystery is this, that God wants one hundred men, for the sake of the Church and their own sake, to take up and do what this one servant of the Most High intended to do alone.

Or think of the tens of thousands of sailors landing on our shores every year. They are here a week or a month, and then gone. But before they go hundreds of them are stripped and robbed by the emissaries of brothels, gin mills, and gambling hells, who even

go down the Bay to meet them before they land. No more important work has been undertaken in this city than that which our Brooklyn and Long Island Church Society is now doing to reach these men *first* on their arrival, and provide for them a decent lodging house. And is there any better way to do foreign missionary work? For the history of our missions shows that many of our best workers to-day in the foreign field were converted here, and returned home to tell the story of the cross.

Now, these are some of the undertakings our Methodist Church has on hand right at our own doors, and every one of them a practical expression of the sympathy and compassion of Jesus: Homes for young women, orphanages, deaconess work, fresh-air work, Homes for the aged, our hospitals for the sick, the evangelization of the city. If Jesus were here, would we not

once again hear him say: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised"? In this, His first message, the prologue to his ministry, he had upon his heart the poor, the broken-hearted, the captives, the blind, and the bruised. When we get these conditions upon our hearts as Jesus did, we will have the compassion he had; and we shall seek to do the works that he did.

Just about this time I can hear some one say: "This program is very attractive and compelling, but how are you going to finance it? Is there not danger that the Church may be overtaxed?" To be frank, I believe that some self-respecting men, in moderate circumstances, feel that they can hardly

afford to belong to some of our churches. We are beckoning a welcome with one hand and repelling with the other. If you doubt this, observe what happens in your church some Sunday morning. In many churches the benediction is the signal for the workers to get busy before the congregation gets away. One worker wants a doll, or a cushion for the coming fair; another wants a turkey for the dinner; a little girl wants you to buy a ticket, and she cannot be denied, for she gets one free ticket for every five she sells. By that time a good sister wants you to join the Foreign Missionary Society—only two cents a week and a prayer. The Woman's Home Missionary Society wants you to join—only two cents a week and another prayer. Surely, you can pay two cents or four cents a week—and the one prayer might cover both organizations. Then there is the Church Society Committee, and an Old

People's Home Committee, and an Orphanage Committee, ready to greet you, and the Boy Scouts need uniforms and guns. If by accident you escape to-day, the Boy Scouts, or the men scouts, or the women scouts will certainly get you later on. Then, in addition to all these, the great benevolences must not be forgotten. Has not our great statistician been around with his charts? Does he not clearly prove if you don't pull up the standing of your Conference, then you are pulling it down? Does he not more than suggest that these facts are in possession of the Central Office, where every man's record is known "whether it be good or bad"?

Now, most of these interests are immensely important, but handling them as we do, under the pressure of the General Conference upon the bishop, and of the bishop upon the district superintendent, and of the district

superintendent upon the pastors, and of the pastors upon the churches, together with the not inconsiderable rounding up of able secretaries and statisticians, does it not occur to the thoughtful that here is possibly one important reason why multitudes do not attend church? The self-respecting man in moderate circumstances, I repeat, feels that he cannot afford to attend some of our churches. Is it possible, then, to finance these great objects which I have just reviewed and which lie at the very foundation of the temple which we are building, without overburdening and discouraging our churches, which are at the breaking point now? Yes, I believe this can be done, and the financial burden of the churches made lighter.

If you would learn how to do this, having our local interests particularly in mind, study the methods employed by our Hebrew friends for the same

purpose. Take the borough of Brooklyn, the city of New York; there are many important Jewish institutions there: an Orphan Asylum; Hospital; Educational Society; a Young Men's Association; a Benevolent Society; a Woman's Relief Association, and many others. Formerly each of these societies had a board of managers which used to raise the funds necessary for the support of their own institutions, which means that a dozen or more sets of men and women were soliciting from the same individuals, and in the same temples and synagogues. They got up fairs and festivals, and solicited supplies and "ads" from the same merchants, and sold tickets to the same people. All this sounds very familiar —*it is almost Christian.* But these Jews had sense enough to create a better way of doing this business. Accordingly, they created a central organization, composed of representatives of

all these Jewish institutions; and this central body conducts all financial campaigns. Thus the Jewish merchant is not now solicited by twelve different collectors, but by *one* only; and that one represents to that particular Jew *all* the enterprises.

At first the hospital was afraid it would suffer under this arrangement. The orphan asylum was not wholly convinced that its interests were safe. Each society was timid as to the outcome; but, as a matter of fact, the federation was amazingly successful. The first year $90,000 was collected and divided; which was $8,000 more than under the old regime. The second year $100,000 was collected—an advance of $18,000. The third year $135,000 was collected—an advance of $53,000; and now they are planning larger things. All over the country the Hebrews are beginning to handle their philanthropies in this way.

This is practically what the Finance Commission is trying to do for the great connectional benevolences. In Cleveland an attempt has been made to federate local interests though the work has not advanced far enough to furnish reliable data.

Now, then, what the Roman Catholics and Jews can do, we can do! In any city, especially any large city (or in a Conference, or district under some circumstances), a central organization could be created, that would do for Methodism what this federation has done for the Jews. The gifts from the churches would be more, and not less, because of a businesslike solicitation and collection of contributions which should be made by the pastor in the church, and by the collectors outside the church, *but never at the close of a church service.*

This central organization which should guide and control this work,

should consist of the resident bishop, who should be its directing head; the district superintendent, or superintendents, of the immediate territory; the superintendent and two directors of each participating enterprise, and every man or woman paying at least ten dollars a year through the federation for the purpose of supporting the affiliated enterprises.

It is barely possible that some one may misinterpret this paper and the position of its author, and remark: "My brother, 'put first things first.' What we need is the evangelistic spirit, and you have given it no place whatever in this paper." The fact that we have not discussed evangelism does not mean that we are giving it a secondary place. It means that some things should be taken for granted here, and evangelism is one of them. Evangelism ought to be one of the axioms of Methodism, and certainly is with the

speaker. We are simply reemphasizing the methods of the Master, "who went about doing good," and did it so thoroughly, and with so much compassion, that the high priest said: "Perceive ye how ye prevail nothing? behold, the world is gone after him." And no wonder, for wasn't blind Bartimæus in the procession, and Lazarus, and his sisters, and Jairus and his daughter, and the nobleman and his son, and the widow of Nain and her son, and the children whom Jesus took in his arms, and their mothers? O, yes, these and a thousand more were in the procession. No wonder the priests could prevail nothing. No wonder the people wanted to make him king!

And that's the reason Wesley became the best-beloved man in all England. Like his Master, he went about doing good, and doing it in much the same way. When one tries to make an analysis of Wesley, and humanly

speaking to account for his marvelous ministry, he will first think of him as a mighty preacher and evangelist. Next, he will give due consideration to his great catholicity, considering the age in which he lived, or any age. Next, he will discover that he was a man of the world, not a worldly man. The men and books of the world were his companions. There was no human interest that was foreign to him. But most important of all, he had a passion for humanity. He was no Absalom sitting in the gate, with a false interest in men, saying, "If I were king, I would do this or that." He had a genuine passion for humanity; and that passion burned and blazed to the end. On his memorable trip to Georgia he won the hatred of the officers by espousing the cause of the poor who were being deprived of a proper supply of water. Later he exposed the filth and degradation of the prisons in England,

and wrought deliverance for poor debtors who often for a few shillings had been imprisoned. He ministered to the prisoners, and especially to those condemned to die, and that in no perfunctory way, but as one who loved them. Even the French prisoners on the coast of England were the subjects of his care, as if they were his own countrymen. He begged money and provisions and clothes for them. As for the sick, he visited them, and opened dispensaries for them; and he even studied medicine, that he might care for them himself. We find him founding schools for ragged children, even housing those that had no homes. He had classes early in the morning and late in the evening for the ignorant miners who wanted to learn. In times of distress he opened a spinning and weaving plant for starving men and women in which they would receive the market price for their work until they

found employment. Thus he anticipated the modern bureau of charities. We find him establishing institutions to loan money to the poor, thus saving them from the sharks of his day—again anticipating a modern philanthropy. And, finally, in the very last year of his ministry, we find him tramping the streets of London, with the slush over his shoes, begging money for the poverty-stricken. But I must desist. This only suggests, but does not exhaust, the inventory of his life.

And all this you must take into account when you read how the multitudes thronged him. He won them to himself and then to his divine Lord. True, they drove him out of his father's church. True also that before his work was done they welcomed him back again. In his old age they crowded the streets to see him pass. They accompanied him in large numbers from one preaching place to another. How

do you account for this? It is not enough to say, "He was a great preacher." Others were great preachers. Behold his catholicity! Others were as catholic as he. He was a man of books and men: so were others. The inventory is not complete until you see his passion for humanity. In these days we hear it said, "Back to Wesley!" With that sentiment I agree, but I say, "Back to the whole Wesley!" to Wesley among the poor, the sick, the ragamuffins, the aged, the helpless, the prisoners, as well as Wesley in the pulpit and among his preachers. Back to Wesley with his passion for humanity! That's what I am pleading for to-day, the Wesleyanism of Wesley.

Hear, then, the conclusion of the whole matter. An organization such as we propose would mean several things:

First. The bringing together of the directors of different organizations

would marvelously broaden their views, for each would become familiar with the work of the other.

Second. The secretary in charge of this work would be in touch with Methodist and other philanthropic agencies in the area, and be familiar with their rules and regulations. His office would be a bureau of information, a sort of exchange or clearing house to meet the needs of our people.

Third. It would place the resident bishop at the head of all local enterprises. Not that he should be the executive officer of the City Church Society, or of the Hospital, or of any other enterprise; but he should be in touch with all of them not in name only, but as a dominating influence.

Fourth. It would surround the resident bishop with a body of men and women ready to serve under his leadership in relief of the poor, the sick, and

the unfortunate. Thus, as a true shepherd of the sheep, he would walk in the footsteps of the Great Shepherd, concerning whom Washington Gladden said, "There was not a miserable creature in all Palestine who did not know that Jesus was his friend."

Fifth. It would keep the entire work of the Church, not a part of it, before the Church.

Sixth. It would make it impossible for some ill-advised enthusiast to launch some unnecessary enterprise, and then expect the Church to carry it.

Seventh. It would make it possible for the bishop, as commander-in-chief, to throw the entire strength of local Methodism back of some important enterprise.

Eighth. It would bring rich and poor churches together for a truly divine reciprocity, the one furnishing the means, and the other the needs, for large beneficence.

The fact is, there is no end to the possibilities of an organization such as we propose. Organized and financed in this fashion, Methodism in any community will send her roots down into the social, physical, and spiritual needs of humanity, laying broad and deep the foundations for the ages to come.

THE PASTOR AND HIS CHURCH IN ACTION

"Methodism was meant to be an itinerant revival—a moving Pentecost. Into its wheels was breathed the Master's word, 'Go!' It is not geared for standing still. Its equilibrium depends upon forward motion. It wabbles only when speed is slackened. It will topple over into the ecclesiastical scrappile if it stops. Therefore it must not stop."

"The situation is, doubtless, aggravated by the experience of the churches, during the last decades of the previous century, with the irresponsible army of uncredentialed evangelists who followed in the wake of Mr. Moody's phenomenal career. . . .

"That woe is past, but it left churches demoralized and pastoral leadership in true revival work at a fearful disadvantage. A score of successful evangelistic pastors could do much to restore to a great Conference the lost crown of itinerant ministry."

"The pastor and Sunday school teacher in their personal contact with individual life hold in their keeping the future of the Church. One by one must souls be sought, and by faithful shepherding saved to the flock. It has been amply proved that spectacularly organized revivals do not enrich the spiritual life of the churches, even granting that genuine revivals could be carried in stock and delivered by contract."—*From The Episcopal Address, General Conference, 1912.*

II

THE PASTOR AND HIS CHURCH IN ACTION

Ogdensburg is a fine old town on the banks of the Saint Lawrence River. Its ample and substantial residences, its hospitals, public buildings, and churches, its well-kept avenues and streets, and its brilliantly lighted chief thoroughfare suggest the wealth, refinement, and public-spiritedness of its citizens.

It was Conference time, and the Methodist preachers of the Northern New York Conference had taken possession of the city. The air was charged with a frosty reminder that winter was receding with as little grace as possible. On every hand householders were busy removing the marks of winter from lawns, and shrubs, and walks.

The superintendent of the Methodist

Episcopal Hospital arrived on an early train, and proceeded at once to the seat of Conference. Before reaching the church, however, he was literally "held up" by a little boy back of a fence, in one of the best kept inclosures. His face was shining, and his eyes were bulging with delight over a discovery. He was as excited as Archimedes when he ran through the streets shouting, "Eureka! Eureka! I have found it! I have found it!" The discovery of the little Ogdensburger was so great that he could not keep it to himself. He had to give vent to his feelings, and hailed the first passer-by with a shout, "Say, mister, look at this!" I looked. At first I only saw a well-raked ground. Not a suggestion of frost, or snow, or grass was there. It was perfectly bare except for one little yellow flower which was blooming alone. It was this little flower that made the boy holler and jump for joy.

With the memory of not a few boyish tricks played at the expense of the more matured and dignified members of society, I at first concluded that the boy had just stuck the little flower in the ground in order to make a belated April fool of some visiting clergyman. So I said: "That's very beautiful. Did *you* put it there?" But quick as a flash, and if possible, quicker, his eyes snapping all the while, and his words tripping over each other, he replied, "No, sir, my father did it."

I passed on, but I carried with me the splendid boast of the little discoverer—"my Father did it"—and I thought to myself how many difficult places would seem easier, how many rough places smoother, if we were only sure that "My Father did it."

I sat in Conference that day and heard the district superintendents present their reports. I heard the name of each effective man called. I heard

the superintendents plead for larger salaries for their men, and the plea was very timely, because the average salary was so small that it was inconceivable that any man would enter the ministry for the sake of "making a living." The energy and ability required for ministerial success, if applied in other directions, would be far more remunerative.

As I looked over the Conference I thought what burdens most of these men were bearing, what sacrifices making, what misunderstandings correcting, what difficulties overcoming, what differences harmonizing, what troubled waters they were oiling down to a peaceful calm, and what sin, public and private, they were rebuking. I knew them to be heroes. They had the swing of heroes, and they left behind them in their parsonages as true heroines as the world ever saw. But I thought on. The destiny of these heroes and those heroines is in the hands of the presiding

Bishop and his Cabinet. No safer human hands could be found. The bishop looked like a saint and he acted like a brother. The district superintendents were picked men—able, wise, and good. There was no doubt about that, and yet they were fallible men, and nobody knew it better than themselves.

The fact is, infallible men never reach the episcopacy in the Methodist Episcopal Church, or even become members of the Cabinet. Only one great Church boasts of infallibility, and she has so little of it that she concentrates it all in one man—the Bishop of Rome; and he has so little of it that he uses it only when he speaks *ex cathedra.* If he were to use it on all occasions, he would soon exhaust the supply.

That morning I thought how much easier it would be to go to "Poor Pay Circuit," or "Grumbling Corners," or "Debt Doomed Cathedral" if one only

knew "My Father did it." Still if we are not always sure that "My Father did it," it might help us if we reflected that we are not always sure that he did *not* do it, and it might be well to remember that He who can make the wrath of man to praise him is also able to put the blunders of men into the "all things" that work together for good to them that love God.

Soon the first day of Conference was over, my Hospital speech delivered, and I was on my way to Brooklyn. But I could not forget—nor did I try—that little yellow flower, and the proud lad's jubilant boast, "My father did it."

That little incident gave emphasis to three or four facts that would revolutionize the Church in a decade if put into practice. That boy gloried in his father. His father was a great man. No such father could be found in all Ogdensburg—no, not in the entire Empire State. He was omnipotent, om-

niscient, and a veritable Crœsus. What a beautiful thing to have such unbounded confidence in one's father! I wonder what the result would be if, during the next twelve months, every pastor had such faith in his heavenly Father as this. Faith, even as the mustard seed, will remove mountains, but faith like this boy's would create a spiritual and moral revolution.

It was faith like this that made Caleb and Joshua bigger giants than the Amalekites; that made Luther feel that God was a bulwark never failing; that made Wesley say, "The world is my parish." Zion is not languishing where men of such faith are found. Church debts are paid, new churches erected, Sunday schools built up, young people *claimed* for Christ before it is necessary to *reclaim* them, and old saints comforted. No matter what the task that confronts such men it will be accomplished, for, like Napoleon's Old

Guard, they will die but never surrender.

And then the boy gave full and unreserved expression to his joy, and I thank him for that. There never was an age when we needed to sit at this boy's feet so much as to-day. We have become proper, very proper, exceedingly proper. We have lost the abandon necessary to the greatest achievements. We are not altogether to blame for this. Our forefathers in building seminaries and colleges; the State in building high schools and universities; the General Conference in creating Advocates, Reviews, and other literature; our Bishops in founding Chautauquas and other similar enterprises are partly to blame.

These achievements have tended to repress a healthy warmth, to make us more cautious and circumspect, more formal and proper. My proposition is not that we get back the old-time

emotion by sacrificing the books and papers and magazines, but that we cultivate the emotional as we once needed to cultivate the intellectual. Let us get back to the boy. You can't imagine a boy always with a silk hat on, and a pair of gloves, and a starched shirt. No, if he is a genuine boy, you must think of him on the bleachers, or kicking a ball over the goal, or wrestling, or running, or in some way working off steam. What a wonderful thing it would be if pastors and officials could be as expressive, jubilant, and transparent as this boy!

Reciprocity is in the air. Why not have more whole-souled reciprocity between the pulpit and the pew? It shouldn't be considered an impropriety to tell a Sunday school superintendent or any worker young or old that he has done a fine piece of work. It should not be considered a crime to tell the preacher that he preached a good ser-

mon. Back to the boy as fast as you can! Stop the passer-by, if you wish. Be extravagant. This recipe would transform many a preacher and many a church.

Then, the little yellow flower was found in an unexpected place. Winter had scarcely gone, the spring wasn't quite sure of itself, but here was a hardy little flower which had endured the winter's frosts and snows, and was now the forerunner of all the glory that spring and summer would bring. If we look for them, such discoveries will be the rule and not the exception. The Cullinan diamond, weighing three thousand karats and valued at nine million dollars, was found in clay and sand and debris on the ledge of a rock. And was it not Confucius who gave us the Golden Rule in its negative form—"Do not unto others what you would not that they should do unto you"? This our Lord gave us in its positive

and finer form. Away back in the darkness of paganism Socrates said: "We ought not to retaliate or render evil for evil," which sounds much like Paul's richer expression, "Recompense to no man evil for evil." Lots of these little flowers are hid away in the hearts of men, and as we discover them we remember what is written: "There is a light which lighteth every man that cometh into the world." You may call it a light, or a diamond, or a little yellow flower. It will often be found in an unexpected place. This is what the blind singer meant when she sang:

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore:
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once more."

What a wonderful year this would be if pastors would begin now to seek

for hidden flowers! Suppose to-day you look for some broken heart and heal it; to-morrow for some little child and fasten it more surely in the Kingdom; the next day for the husband of that faithful woman who has lived the Christian life alone in her home for a generation. Suppose the next day you call on that young man at the shop. He is just waiting for you. Don't talk "religion." Show him that you are interested in him. *That's religion.* He will soon be in the Kingdom with you. I am not guessing at this. I have tried it. Pastoral and evangelistic work, shop visits, and dining-room hospitality have brought many a man safely into the Kingdom. Follow this program, and every day seek to uncover some flower. Don't miss a day, and, sure as you live, you will turn the tide in your community, and victory, not defeat, will be written upon your banners.

But there is one word more to be

spoken. I must for a moment glorify that little hand-rake which cleared away the debris and brought that little flower into life and beauty. It wasn't a steam harrow. It was just a little hand-rake. I have great respect for the big harrow mellowing up the big field. There are times when it is indispensable. I have seen it move through communities stirring up the frozen, hardened soil, and making it possible to put in the seed which brought forth some thirty, some sixty, and some a hundred fold.

But often this big rake is difficult to handle. It is expensive. It gets into trouble with snags and rocks, and often gets badly out of order, and sometimes does more harm than good. The radical failure of some great and expensive evangelistic campaigns is very generally acknowledged. One of our most devoted bishops, who has given a great deal of time to evangelistic work, tells

of the utter failure of the big revival rake in one of our great cities.

In the borough of Brooklyn, New York city, a splendidly organized campaign was conducted a few years ago. The chief organizer was one of our best-known and most successful Methodist ministers, whose success as pastor in our own and other Conferences, east and west, was an ample guarantee of thoroughness at every point. The campaign closed. Some pronounced it a success. Many were not so sanguine. Others declared it a failure. Those most closely identified with the work very cautiously said that they did not seek numerical results; that the "deepening of the spiritual life" was the principal aim. Passing strange is this. Great choirs in preparation for weeks, organization developed to the highest perfection, machinery polished and oiled, considerable sums of money raised for expenses, and all of this to

deepen the spiritual life; and then with what unction we reminded the Lord—it was not by might nor power, but by his Spirit that the work was to be done. If the leaders in this movement thought that all this machinery was primarily to deepen the spiritual life of the members of the church, multitudes did not share this opinion with them. They thought it was a campaign to reach the unconverted. Not a few felt that if the spiritual life had really been deepened there would have been a corresponding ingathering of men and women. Occasionally there are large numbers brought into the Church without the deepening of the spiritual life. But we cannot imagine the spiritual life being deepened without corresponding results in the conversion of men. We cannot escape the conviction that a revival that does not bring men into the Church is a manufactured article. Whatever may be said of Billy Sunday

and his methods—crude, extravagant, and often offensive—he gets results. Rumshops are closed, drunkards are converted, non-churchgoers are won by the thousands. I visited a town where he had conducted a great revival. The meetings had closed. Yet I saw a noonday meeting in the Young Men's Christian Association crowded to the doors with young converts, anxious to testify for Christ. Billy Sunday would consider his campaign a failure if he had to fall back on the well-worn declaration concerning the deepening of the spiritual life.

Nevertheless, notwithstanding the triumphs of Billy Sunday and the occasional success of others, yet as a rule I believe that great campaigns are of doubtful utility. First: because it takes time to work them up, and while this is being done the pastors and workers of the cooperating churches are drawn away from their own legiti-

mate field, and their own church loses ground. Second: because the pastors and people acquire the habit of running about from church to church, and when the meetings are over, the pastors stay home because they must, but the brethren who have been wandering around for weeks cannot give it up. The revival has made them church tramps. But the greatest evil is that they cause the individual minister to lose faith in himself. He is so used to going to the mass meeting or group meeting, so accustomed to uniting with somebody, that he has forgotten how to conduct evangelistic services himself. He has solicited alms so long that he is a pauper so far as leadership is concerned.

Now, this writer believes in great meetings, numerically considered, but emphatically believes in the Master's method of securing them. How did Jesus get the crowds? Why, he healed

the paralytic; he raised Jairus' daughter; he opened the eyes of the blind Bartimæus; he spent all night with Nicodemus; he dealt with one person at a time. That was his method. He apparently cared nothing for the crowd. Bishop McCabe used to say that the man who was skillful in raising money would get men into the Kingdom by the same methods. The Bishop was right. On Dedication Day how mightily we appeal for money! But before Dedication Day how we buttonhole men in their homes, and in their offices, or on the street! Jesus Christ won the individual first, then the crowd.

The prevailing method to-day is too often just the reverse. With many the plan is to get the crowd first, and then sort out the individuals. I am firmly convinced that this modern method, as a rule, is not to be compared with the Master's. Have you tried the Master's way recently? Suppose for one whole

year every pastor should determine to get out his old hand-rake and use no other. I wouldn't be surprised if it were rusty, or broken, or if it couldn't be found. I should refuse religiously and emphatically to ask anyone but God to help me just for one year. I should try to rediscover myself, to win again the confidence I once had in my own ability under God to bring things to pass, for there was a time when we could bring things to pass. It was when we had the hot blood and abandon of youth, which some lose at thirty, and some at forty, but which some never lose. But when it is lost our power is gone. Nothing but reckless daring is equal to great achievement in the pastorate, and where practical will bring back the palmy days of the Church.

For the present don't ask anyone to organize your work for you; do it yourself. Don't ask anyone to conduct your revival service for you; do it yourself.

Don't ask anyone to seek for your lost sheep, or lost coin, or lost boy; do it yourself, and you will soon rediscover yourself, and that will be one of the most important results of the revival. That was the method that made Dr. J. O. Peck. He would hunt from office to office, and from house to house, raking away the debris and uncovering the flower of hope in the hearts of men. Then the people would crowd his church at the mass-meeting revival.

Only those who knew him thought of Dr. A. S. Hunt, the preacher, scholar, teacher, and secretary of the American Bible Society, as an evangelist, but no man had greater success than he in winning a strong type of men to Jesus Christ. He always carried a hand-rake with him. He was constantly seeking out young men, and one by one winning them for Jesus Christ as he raked away their doubts and difficulties.

No man ever carried to the White

House or from it a keener sense of responsibility to God for the full performance of his duty than Benjamin Harrison. One of the most distinguished Presbyterian pastors in the country is responsible for the following incident: Mr. Harrison was an elder in the Presbyterian Church. When he retired from the White House he returned to his home church and became active at once in its work. One night the pastor invited all who wished to unite with the church to meet him in the vestry at the close of the service. The invitation was accepted by some. A young man as he was leaving the church said to a friend, "I should like to have accepted that invitation, but there are many things involved in this step, which I cannot understand, and I must wait until I make further investigation."

Mr. Harrison overheard this remark. He asked some one as to the identity

of the young man. He secured his name and address and immediately followed him to his boarding house. The boarding-house mistress was almost paralyzed when she found the ex-President at her door. He inquired for the young fellow. He had just come in. He secured permission to visit him in his little room. He frankly told him that he had overheard the conversation and had come to help him. For an hour or two he met all the young man's questions and before midnight had dispelled his doubts and led him to Christ and into the Church.

Let us not be envious of the steam harrow. If others are using it with good results—which may be the case—rejoice with them, but stick to the hand-rake until from sheer necessity, impelled by enlarging opportunities, you lay it aside for the more powerful and conspicuous harrow.

APPENDIX

After hearing the paper on "Our Own and Other Churches in Action" the New York Preachers' Meeting appointed a committee of twenty-five ministers and laymen to consider the whole subject. The committee, after careful consideration, made the following report, and it was unanimously adopted as a basis for federated action:

THE PLAN PROPOSED

I

That the principle of Federation (without impairing the administrative independence of any unit) be approved for the Methodist Episcopal Charitable Institutions and City Church Extension and Missionary Societies of the Metropolitan District.

(The term "Metropolitan District" is understood as including the work of our Church in all languages in Greater New York and the Conferences represented in it.)

II

That the objects of the Federation shall be:

(1) The more adequate support and extension of the entire local benevolent work of Methodism, through the increased information concerning their respective needs to be derived from the

association and intercourse of representatives of the several groups; and

(2) The bringing together of the various elements of the several ecclesiastical divisions in a strong central body capable of being used under the leadership of the resident bishop in the promotion of all common Methodist interests.

III

(1) For financial purposes three divisions shall be recognized (Eastern, including Long Island; Central, including Manhattan, The Bronx and the region to the northward; and Western, including the region west of the North River).[1]

[1] In the annual canvass for funds a distinctive pledge-card might be used in each division, showing (1) the objects belonging to its own division, and (2) those common to the entire Metropolitan District. This plan gives full opportunity for individual choice in the making of gifts. Nothing contained herein should debar organizations from seeking special funds for building, endowment, or similar purposes.

(2) Contributions designated for institutions such as Deaconess Homes, Homes for the Aged, etc., but not specifically directed to local institutions shall be expended in the division from which the contributions are received.

(3) Undesignated contributions shall be administered as a general fund.

(4) In all cases the intent of the donor, when known, shall determine in the administration of contributions.

IV

The Federation should consist of:

(1) The resident bishop.

(2) The district superintendents.

(3) The Pastors.

(4) Two delegates from each Federated society, who with the resident bishop, the district superintendents, the other officers and seven members at large, nominated by the president, should compose the Executive Committee.

(5) Individuals contributing ten dollars or more annually to any or all of the federated institutions through the Federation.

(6) Every cooperating church in the Metropolitan District. Each Quarterly Conference should submit to the Federation, annually, a tabulated report of the charitable work of the local church, including the work of the stewards, all local church organizations, and the special benevolences of the members, so far as obtainable.

(7) A delegate from any organization auxiliary to any of the Federated societies.

V

The officers of the Federation should be:

President—The resident Bishop;

Vice-Presidents—Representatives of the larger Federated societies;

Secretary and treasurer;

Corresponding secretary, who should familiarize himself with all the philanthropic institutions of Metropolitan Methodism and the conditions of admission to them. He should also become familiar with the charities of the district and be qualified to give advice concerning the same.

Committee of Twenty-five.

L. B. Wilson, *Chairman.*

James R. Joy, *Secretary.*

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